

A SERMON preached at Paules

Crosse, the sixt of February.

1596.

701. C. 20
3

In which are discussed these three
conclusions.

1 *It is not the will of God that all men should be
saved.*

2 *The absolute will of God, and his secret decree
from all eternitie, is the cause why some are
predestinated to saluation, others to de-
struction, and not any foresight of faith, or
good workes in the one, or infidelitie, neg-
lect, or contempt in the other.*

3 *Christ died not effectually for all.*

By Iohn Doue, Doctor of Diuinitie.



Robt.

Dexter.

For R. Dexter.
1597.

1268.

A SERMON

preached at Pauls.

On the six of February.

1659.

In which are three
considerations.

1. That the world is full of sinners.

2. That the world is full of misery.

3. That the world is full of judgment.

By John Donne, Doctor of Divinity.

London, Printed by I. B. for I. W. at the signe of the Gunne, in St. Dunstons Church-yard, 1659.



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To the Right Ho-
norable, Sir Thomas Egerton Knight,
Lord Keeper of the great Seale
of England.



Right Honorable (my sin-
gular good Lord) Your
integritie in bestowing
spirituall liuings, and
making choyse of learned
men vpon whom you be-
stow them, hath satisfied
the common expectation, and fully answe-
red that great hope which the Cleargie of
Englande hath conceined of you. It is the
joyce of all them which are religiously affec-
ted, that God in his mercy hath rayseed you vp
to bee an especiall instrument of his glorie,
ly selfe, among many other of both the V-

The Epistle

niuersities, had set my heart at rest, as one
resolved to die within the precinctes of the
Colledge, like a Monke shut up in his cell
or an Heremite mured up within the com-
passe of a wall, without hope of euer being
called to any Ecclesiastial preferment in this
corrupt and simoniackall age, (had I not been
by your Honor preferred). Wherefore in du-
tie I could do no lesse, then for my poore por-
tion of learning, to offer vnto you this my la-
bor as a schollers myte, which here I humbly
present vnto your Honour, as vnto my good
L. vnto whom I am especially bound. It may
please your Lordship to weigh it, not accor-
ding to my skill, which is but weake, but
according to the soundnesse of the doctrine
therin conteined, which is warranted by the
authoritie of the scriptures, the same scrip-
tures being rightly vnderstood: as it appea-
reth by the analogie of the scriptures: the
consent both of the Fathers of the primitive
Church, and the now writers of our times
which do concur in iudgement, and agree
vpon the same interpretation. The Lord
continue this your great loue of godlinesse

Dedicatorie.

and singular zeale in furthering of religion,
that here you may liue long to his glory, and
hereafter liue for euer to your owne euerla-
sting comfort.

Your Honours in all
humble dutie,

Io^hn Doue.



Dedicatorie.
and singe a mass in furthering of religion,
that here you may belong to his glory, and
master line for ever to your own credit
and comfort.

Your Honours in all
humble duties,

John Donne.



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prom
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A Sermon preached at Paules Crosse, the sixt of Februarie. 1596.

Ezech. 33. 11.

As I live, sayth the Lord God, I haue no delight in the death of a sinner.



Protestation against the house of Israel. In which three things offer themselves to our consideration: The maiesty of the person which doth protest: the manner how

he maketh his protestation; and what he protesteth. The person beeing God, the manner, by swearing by himselfe, he protesteth that he hath no delight in the death of a sinner.

Of the person, I say with *Augustine: Hic Med. c.* *ius mysterij profunditatem, nec humana ingenij potest concipere, nec oratoris lingua narrare, nec bibliothecarum volumina explicare, si vult*

uerſum mundum libri repleant. His maiestie is an hidden myſterie, whose depth & bottom the wit of man can not ſound, the tong of ſinful man can not vtter, the whole world beeing ſuppoſed to bee but one librarie of bookes, would bee a brieſe and compendi-ous epitomie, not large and voluminous enough to expreſſe it. To whom *Abraham* the nearer hee approached, the more hee perceyued himſelfe to bee but duſt and aſhes, at whose preſence the Cherubins and Seraphins do hide their faces, as not able to behold his glorie, at whose appearance the Moone ſhall be abaſhed, and the Sunne aſhamed: whose face *Moses* could not ſee without preſent death, who is wiſe in heart, mightie in ſtrength, remooueth the mountaines out of their places, cauſeth the pillars of the earth to ſhake, commaundeth the Sunne, and it riſeth not, cloſeth vp the ſtars, as vnder a ſignet, ſpreadeth out the hea-uens, and waiketh on the height of the ſea, maketh the ſtarres *Arcturius*, *Orion*, and *Pliades*, and the climates of the South, whose wonderfull workes are infinite, and without number, whose perfection is higher then heauen, deeper then hell, longer then the earth, wider then the ſea. When the Prophet ſawe the Lorde ſitting

Gen. 18.

Eſay. 6.

Eſay. 24.

Exod. 33.

Iob. 9.

Iob. 11.

Eſay. 6.

on an high Throne, and the Seraphins
 stood vpon it, and one cryed to ano-
 ther, and sayde, Holie, holie, holie, is the
 Lorde God of hostes, the whole worlde is
 full of his glorie, and the lintils of the doore
 cheekes moued at the voyce of him that
 cryed, and the house was filled with smoke,
 hee sayde: wo is mee for I am vndone, be-
 cause I am a man of polluted lips, for mine
 eyes haue seene the King and the Lorde of
 hostes. Then flew one of the Cherubins
 to him with an hote cole in his hand, which
 he had take from the aultar with the tongs,
 and he touched his mouth, and sayde: Lo,
 this hath touched thy lips. If the Cherubin
 had sanctified my lippes, as he did the Pro-
 phets in this place, if he had giuen mee the
 tongue of the learned, as hee did vnto him
 in another place: or if he had put his words
 into my mouth, as hee did to *Jeremie*, yet
 should I not be able to expresse it, for nei-
 ther *Esay* nor *Jeremie* could expresse it. For
 betweene his reach, and the shallownesse of
 mans heart, there is a great wirlepoole,
 or swallowing pitte, as that which is
 betweene hell mouth, and *Abrahams* bo-
 some. If I shoulde wade in the channe'll
 thereof, I should sinke into as deepe a gulfe
 as the water of *Ezechiel*, which the

Esa. 40. 4.

Jer. 1. 9.

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When the Prophet sawe the Lorde sitting

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Esay. 6.

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Esa. 40. 4.

Jer. 1. 9.

*Ezec. 4. 7.**Mat. 5. 34*

35.

*Iohn 4. 24**2. Cor. 3. 17.**Medit. 12.*

24.

first time came vpto his ankles, the second time to his knees, the third time to his loins, the fourth time it was a deepe riuer, and and not to bee passed ouer, that hee was faine to bee brought backe againe to the brinke therof, so that the farther he waded, the deeper he was plunged. The Philosophers compare him to a circle, because he is infinite, without beginning, and without ending, but such a circle as is repugnant to the principles of Geometrie, whose centre is euery where, but his circumference is nowhere: his throne is heauen, his footstool earth, his holy citie Ierusalem. He is al eye, for he seeth all things: all eare, for he heareth all things: all arme, for he comprehendeth all things: and yet he is none of al these, for he is a spirit, and in spirit to be worshipped. He is great without quantitie, good without qualitie, euerlasting without time, in his greatnesse infinite, in his power omnipotent, in his wisdom inestimable, in his counsels terrible, in his iudgements iust, in his thoughts secret, his wordes true, his worke holy: inuisible, yet seeing all things: immovable, yet chaunging all things: immoueable himself, yet in whom all other things haue their being and mouing.

As I liue, saith the Lord God, We reade of

many Gods in the holy scriptures: for Sa-
 ran is called *Dens huius seculi*, the God of *2. Cor. 4.*
 this world. Sometime the name of God is
 ascribed vnto men, *Ego dixi vos dii estis*, I *Psal. 82.*
 haue sayd, ye are Gods, meaning kings, ru-
 lers, and magistrates, to whom the sword of
 iustice is committed, because they represent
 the person of God, but they shall die like
 men: sometimes to Idols: *Faciamus Deos* *Exod. 32.*
qui pracedant nos, Let vs make Gods to go
 before vs. It was the voyce of the people
 to *Aaron*, when *Moses* was in the Mount,
 of which *Paule* speaketh: Euen then when *Gal. 4.*
 they knew not God, they did seruice vnto
 such things as by nature are not gods. And,
 When they knewe God, they glorified him *Rom. 1.*
 not as God, but became vaine in their ima-
 ginations, their foolish heart was full of
 darknesse: when they professed themselues
 wise, they became foolish, for they turned
 the glorie of the incorruptible God, into
 the image of a corruptible man, & of birds,
 & four footed beasts, & creeping things.
 Such gods are made with hands, and can- *Baruch. 6.*
 not saue themselues, they are vanitie, abho- *1. Samu. 12.*
 mination, the doctrine of vanitie, teachers *1. Reg. 16.*
 of lies, expressely forbidden in Gods book, *Denter. 7.*
 They haue eyes and see not, eares & heare *Dent. 27.*
 not, noses and smell not, handes and touch *Ier. 10.*

Habac. 2. not : feete and walke not : they that make
Deut. 26. them are like vnto them, and so are all they
Deut. 18. that trust in them. But the Prophet spea-
Esay. 2. keth of one God in this place, which is
Esay. 14. omnipotent, which is a spirite, which is eue-
Micb. 5. ry where present, and seeth al things, which
Psal. 115. is immortall, which is called in a word, the
Gen. 17. Lord God, and the God of gods. Sing vnto
Gen. 35. the Lord a new song, sing to the Lord al the
Iohn. 14. earth, sing to the Lord and praise his name
Ier. 23. declare his saluation frō day to day, for the
1. Tim. 1. 6 Lord is great and much to be praysted, he is
Psal. 96. to be feared of all Gods. For all the gods
Psal. 50. of the people are Idols, but the Lorde hath
1. Tim. 1. made the heauens. And, The God of gods
 euen the Lorde hath spoken, and called the
 earth, euen from the rising of the Sunne, to
 the going downe thereof. I conclude this
 first part with Saint *Paule* : Nowe vnto the
 King euerlasting, immortall, inuisible, vn-
 to God onely wise, bee honour and glory
 for euer and euer.

1. Cor. 8. As I liue, As there is but one God
Zach. 14. faithfull, which hath but one name, that
1. Tim. 1. may haue no fellowship with the gods
1. Tim. 6. the Nations. so is he immortall, onely ha-
 immortalitie, and dwelleth in the light
 none can attaine vnto, whom neuer
 sawe, nor can see, that hee may bee

guished from princes which also are Gods, *Psal. 82.*
 but they shall die like men : and he is a li- *Exod. 29.*
 ving God, that he may be distinguished frō *Leuit. 26.*
 Idols, which are but dead Gods, and there- *2. Cor. 6.*
 fore hee sayth : *As I liue, I delight not. &c. Psal. 115.*
 In which wordes I obserue two things : to
 wit, the Lord sweareth; and he sweareth by
 his life, that is, by himselfe. He swore in his *Psal. 96.*
 wrath, that they shoulde not enter into his
 rest. None (saith he) of the men which came *Num. 92.*
 out of Egypt, from twentie yeares olde and
 vpward, shal see the land concerning which
 I swore to *Abraham, Isaas,* and *Iacob*, be-
 cause they haue not wholye followed mee,
 excepting *Caleb* and *Iosua*. And as God
 swore, so sometime man sweare, & that law- *Ex. 20. 17*
 fully, notwithstanding the general prohibi- *Lin. 19. 20*
 tion : wherein oaths are forbiddē. *Thomas A-* *Dent. 5. 11.*
quinas alledgeth the authoritie of Saint Au- *Iam. 5. 12*
 gust. *Contra mendacium*, where hee sheweth, *mat. 5. 33.*
 that all oathes are not simply forbidden, but *Pars. 2.*
 vpo respects. *Ne iurando ad facilitatē iurandi* *quest. 89.*
ueniamus, deinde ad consuetudinem, demum ad *artic. 2.*
per iurium. Least often swearing breed in
 vs a delight, and delight growe to an habit,
 and at the length, to perurie. And in *De serm.*
 another place : *Si iurare cogeris, scias de do. in mon.*
necessitate venire infirmitatis illorum,
quibus suades, que infirmitas mala est,

*non male facis qui bene vteris iuramento vti-
 teri utiliter persuadeas, sed à malo est illius cu-
 ius infirmitate iurare cogeris.* If thou be con-
 strayned to sweare, it is long of their weak-
 nesse, which will not beleue thee without
 swearing, which weaknesse of theirs is sin:
 thou art not in fault which takest a lawfull
 oath, to make fayth vnto an other, but hee
 is in the fault whose incredulitie is such that
 he will not beleue thee without an oath.
 So to confirme a trueth, *Jacob* and *Laban*
 made a couenant betweene themselves, by
 swearing one to the other. By an oath *Bona*
 promised marriage to *Ruth*. *Abdias* being a
 iust mā, and fearing God, swore vnto *Elias*,
Paule to the *Romans*. God is my witnesse
 whom I serue in my spirite, in the Gospel
 of his sonne, that without ceasing I make
 mētion of you in my prayers. And in swea-
 ring, diuerse ceremonies haue beene obser-
 ued, according to the times and places, as in
 the time of *Abraham*, they swore, laying
 their handes vnder their thighes. Afterward
 the *Iewes* taking the law of *Moses* in their
 handes, the Christian touching the Gos-
 pel. But as a learned man sayth, *Ceremonia
 iuramenti nihil est, modo res iusta sit, animus
 iurantis bonus, & religiosus iuramentum.* It
 not materiall what outward ceremonies

Gen. 21. &

26.

Ruth. 3.

1. Reg. 18.

Rom. 19.

used in swearing, so as it be in a lawfull cause,
the conscience of him which sweareth being
good, and the oath religious which hee tak-
keth. But whosoever sweareth, hee must
swear by the Lorde, and when the Lorde
sweareth, he sweareth by himselfe. So the
Angel swore by him that liueth for euer-
more, there should be no more time. By my
selfe haue I sworne (saith the Lord to Abra-
ham) because thou hast done this thing, and
hast not spared thine onely sonne, therefore
I will blesse thee, and multiply thy feede as
the starres of heauen. As I liue (saith the
Lorde) I will do vnto you, as you haue spo-
ken in mine eares, your carcases shall fall in
the wilderness. But the reason why men
swear by the Lord, and the Lord by him-
selfe, is alledged by the Apostle. An oath
for confirmation is the ende of all strife: so
God, willing more abundantly to shew vn-
to the heires of promise, the stableness of
his counsell, beind himselfe by an oath, that
by two immutable things wherein it is im-
possible that God should lie, we might haue
strong consolation, which haue our refuge
to holde fast the hope that is set before vs.
Now men swear by him that is greater the
themselves: but when God made the pro-
mise to Abraham, because he had no grea-
ter

Apo. 10. 6.

Gen. 22. 16.

Nũ. 14. 26

Heb. 6. 13.

ter to sweare by, he swore by himselfe. But I come to the last and essential point, where he protesteth, that he delighteth not in the death of a sinner.

John 12.

Rom. 5. 10

Col. 1. 21.

Tract. in

John. 100

John. 3.

That he delighteth not in the death of a sinner, we need no further proof, then this, that hee sent his sonne to die for the saluation of sinners. God sent not his sonne to condemne the worlde, but that through him the worlde might bee saued. And notwithstanding the enmitie betweene God and vs continued no longer, then vntill wee were reconciled vnto him through his sonne: yet vnlesse hee had of his free mercie loued vs from the beginning, hee had neuer sent his sonne to reconcile vs. For so writeth *Augustine*: *Incomprehensibilis & immutabilis est Dei dilectio, non enim ex quo ei reconciliati sumus per sanguinem filij eius cepit nos diligere, sed ante mundi constitutionem dilexit nos, ut cum eius unigenito nos filij eius essemus antequam omnino aliquid essemus.* Incomprehensible and immutable is the loue of God, for his loue towardes vs did not then first begin, whē we were reconciled to him by the death of his son, but his loue was frō the beginning, for he ordeined vs when as yet we wer not sons, to be heires with his onely son. *Ita deus dilexit mundū, &c.* So God loued the world, that he gaue his onely be-

But gotten son for vs, that whosoever beleeu-
ed in him should not perish, but haue life
euerlasting. In which wordes of our sauiour
Christ, I note six things, which all do saue
of the infinit mercy of god shewed to sinful
men. The first is, that god is the only author
and efficient cause of \forall saluation of sinners.
The 2. is, what moued God to saue sinners:
his great loue towards them: the 3. how far
this loue of god is extended: euen to all sin-
ners, for he so loued the world: the 4. the
means how he wrought the saluation of sin-
ners: by which saluation he made his loue
knowe vnto the: by giuing his son, \forall highest
degree of cōpassion, hee gaue the innocent
for the nocēt, the righteous for the vnright-
eous, & that not a stranger, but a kinsman,
not a kinsman but a son, & not a son onely,
but an onely son. The 5. what sinners take
hold of this his mercy, not simply all sinners,
but all beleening sinners: the 6. is, the end of
his compassion vpon sinners, that they should
not perish in their sins, but haue life euerla-
sting. These things being so, that we haue so
many argumētts of his mercy shewed to sin-
ners, that he is the only author of their salua-
tion, and that it proceedeth from his loue,
and for the working of it, he spared not his
onely sonne, and that it extended not to
a fewe, but to all: for as much as hee

2. Pet. 3. 9.

1. Tim. 2. 4

Joel. 2.

Math. 11.

Psal. 145.

Gen. 3.

loved the world. And, which is a more evident prooffe of his mercie, seeing he would haue none to perish, but all to come to repentance, seeing he would haue all men to be saued, and to come to the knowledge of the truth, for as much as there is one God, and one Mediator betweene God and man, the man Iesus Christ, which gaue himselfe a ranfome for all men, to be a testimonie in due time, seeing euery one which calleth on the name of the Lord shall be saued. And our Sauour Christ inuitheth them saying, Come to mee all that bee laden, and I will refresh you, if Gods mercie be greater then all his workes, if he bee more ready to saue then to destroy, to absolue, then to condemne, as it appeareth in that immediately vpon the sinne by Adam committed in Paradise, he pronounced the sentence of saluation before the doome of cōdemnation, promising the Messias the blessed seed, before he threatned him with misery & death, that he might raise him vp to a liuely hope, and not throw him downe into the pitte of desperation. And as saint *Augustine* sayeth, *Quando peccauit homo miserabiliter, condonauit Deus misericorditer*, When man sinned most miserably, God forgaue him most mercifully, *Et licet o Deus in cunctis tuis op*

*quibus mirabilis es, tamen mirabilior esse crederis
in operibus pietatis.* Though he be wonder-
full in all his workes, yet hee is more to bee
wondered at for his workes of pittie. In so
great a clowde of witnesses of Gods mercie,
which is extended to all, and that hee de-
lighteth not in the death of any sinner,
how can it be that many are called, and few
are chosen? that great is the way that lea-
deth to perdition, and many there bee that
finde it, and narrowe is the gate which lea-
deth to saluation, and fewe there bee that
enter therein? That when *Esau* and *Jacob*
had done neither good nor euill, that the
purpose of God might remaine according
to election, not by workes, but by him that
callecth: before they were borne God loued
Jacob, and hated *Esau*? chose one, and refu-
sed the other? that he will haue mercie on
whom he will haue mercie, and shew com-
passion on whom he wil shew compassion?
That it is not in him that willeth, nor in
him that runneth, but in God that sheweth
mercie? That he hath mercy on whom hee
will, and who he will he hardeneth? though
the children of Israel were in number as the
sand of the sea, but a remnant shall be sa-
ued? I haue thought good to handle this
poynt at large and for the better discussing
thereof,

Mat. 20. 16

Mat. 7. 13.

Luk. 13. 24

Rom. 9.

Mat. 1.

Exod. 33.

Esa. 10. 21,

22.

Rom. 9. 27.

therof to collect and gather out these three conclusions.

The first, that it is not the will of God that all men should be saved.

The second, that the absolute wil of God, & his secret decree from all eternitie, is the cause why some are predestinated to saluation, other to death and destruction, and not any foresight of faith or good workes in the one, or of infidelitie neglect, or contempt in the other.

The third, that Christ died not effectually for all.

Enchirid.

ad Laur.

cap. 95. &

97.

Mat. 11. 21

Of the first S. Augustine disputeth in this maner, That God will not haue all men to be saued, it is manifest, forasmuch as our Sauiour wrought many works in the vnthankfull cities, Corazin, Bethsaida, & Capernaum which he knew would not repent, but he refrained from shewing any such examples in Tye and Sidon, and Gomorrha and Sodom which if he had done there, Tye and Sydon had repented in sackcloth & ashes, & Sodom had remained vntill this day. Moreouer saith he, I giue thee thanks, o father, lord of heauē & earth, because thou hast hid these things (meaning the misteries of saluation) from the wise & vnderstanding, & hast opened them to babes, it is so, o father, because thy good wil was such. But how then, saith he

1. Tim. 2. shall we answer the obiection of S. Paul? Quae or

modo dicit apostolus deus vult omnes homines sal
 uari quum plurimi non fiant salui? If God will
 saue all men to be saued, as the apostle writ
 eth, how is it that the greatest part are dā
 ned? *Deus multa potest quae non vult, sed nihil
 vult quod non potest?* his power is greater thē
 his will, and his will extendeth not it selfe so
 far as his power: his will is not to do all that
 he can, but he can do whatsoeuer is his will,
 as the prophet speaketh. Our god is in hea
 ven, and he doth what he listeth. If it be his
 will to saue all, and his power is omnipotent
 to do what he will, why then are but a rema
 nant saued? Some, saith *August.* do answer,
 that the cause is in theselues, as if God will,
 but they will not, as it is in the gospel, Ieru
 salem, Ierusalem, which killest the prophets,
 and stonest the which are sent to thee, how
 often would I haue gathered thy children
 together, as the hen gathereth her chickens,
 ydost thou wouldst not? *Tanquam dei voluntas
 superata sit hominum voluntate, & infirmis
 uolendo agentibus facere non potuerit potentiss
 deus quod volebat. Vbi tum est eius omnipotentia
 hec quae omnia quaecūq; voluit facit si colligare voluit
 filios Ierusalē & non facit?* As though the wil
 of God could be crossed by the wil of men,
 and the almighty could be hindered of his
 purpose by the weakest vessels. how thē was
 he omnipotent, if he were willing to gather

Psal. 115.

3.

Mat. 23.

27.

Luk. 13.

34.

the children of Ierusalem, but did it not
 That text being not vnderstood, would
 the first sight seeme to import so much, as
 if the will of God were made frustrate, and
 of none effect by the will of men, where
 then were his omnipotencie? *An potius*
ipsa filios suos ab illo colligi noluit, sed ea quoque
nolente filios eius collegit ipse quos voluit? Nay
 rather Ierusalem in deed, forasmuch as lay
 in her, would not haue her children gather
 red together, but his will was not frustrate
 for as much as hee against her will gathered
 together as many of them as seemed good
 to his owne will and pleasure. And in another
 place hee doeth answer it more fully
 where he saith. *Quantum ad ipsos attinet, quod*
Deus noluit, fecerunt, quantum vero ad omnipoten-
tiam Dei, nullo modo id efficere valuerunt.
Hoc quippe ipso quod contra voluntatem Dei
fecerunt, de ipsis facta est voluntas Dei. Minus
& ineffabili modo non sit prater eius voluntatem
quod sit contra eius voluntatem, quia non fieret, nec
non fieret: nec utique, nolens finit sed volens, nec
finneret bonus fieri male, nisi omnipotens de malis
etiam facere posset bene. For their parts, & as
 much in as them lay, they did that which
 God would not haue to be done, but if you
 consider the omnipotencie of God, they
 could not doo otherwaies then was his will.

Enchi. ad
Lau. c. 100

For, in as much as they did contrary to the will of God, in them so doing was fulfilled the will of God. And it is a wonderfull mysterie to see, that which is against his will, is not otherwise then hee hath willed; for but by his sufferance it could not bee, neither doth he suffer it against his will, but with his will: neither would God which is good suffer any thing to be done which is euill, vnlesse his omnipotencie were such that hee could make good of that which is euill. Finally, to this obiection out of Saint Paule, (hauiing first disputed *antagonistico*) he maketh his owne answer *dogmaticæ*, and that in two manner of wayes. The first is this: *Quod Deus vult omnes saluari, & tamen plurimi non saluantur, ita intelligendus est ac si diceret, nullum hominem saluum nisi quem saluum fieri Deus voluerit, non quod nullus sit quem non saluum fieri valit, sed quod nullus saluus fiat nisi utrumque velit, & ideo rogandus sit ut valit, quia necesse est fieri si voluerit, de orando quippe Deo, ne agebat apostolus ut hoc diceret.* Where it is written, that God willeth all men to be saved, and yet the greatest part of men are not saved, it is so to be vnderstood. God willeth all men to be saved, that is, no man is saved against his will, but whosoever is saved, it is by his will, not as though there were

Enchir.

c. 100.

none whom hee would not haue saued, but that none are saued, vnlesse hee will, and they onely whom hee will, and therefore he is to be prayed vnto that he would, because it cannot otherwise bee, but they shall bee saued if hee will, for the Apostle allegeth this as an argument, that wee should pray to him for the saluation of all men, because it is by his will that they are saued. And because the safest and most sound interpretation of the Scriptures, is by other like places of the Scriptures, wee reade the like kinde of saying in the first of *Iohn*, concerning Christ: *Illuminat omnem hominem venientem in mundum, non quia nullum hominum est qui non illuminatur, sed quia nisi ab ipso nullus illuminatur.* Hee lighteneth all men which come into the worlde, and had yet manie sit in palpable darkenesse, as *Parie* pistes, Iewes, Turkes, Infidels, and in the rich shadowe of death, therefore it is not so to bee vnderstoode, as if all men were lightened by him, but so, that that no man is lightened but by him. His seconde answer is this: That whereas hee willet that all men to bee saued, this woorde *Alle* is be vnderstoode, as it is often tymes set forth in the Scholes, not *De singulis generibus, sed de generibus singulorum*, Not as away

Iohn. 1

hee woulde haue euerie one in particular,
 of all sortes of people to bee saued, but of
 all sortes some to bee saued. For thus hee
 sayeth: *Omnes homines vult saluos fieri; non*
quod nullus hominum esset quem saluum fieri
nollet, qui virtutes miraculorum facere noluit,
apud eos quos dicit acturos pœnitentiā si fecisset
sed ut per omnes homines omne hominum genus
intelligamus per quascunq; differētiās distribu-
tum, reges, priuatos, pauperes, mares, feminas,
&c. By all men we must vnderstand all kind
 of men. Whereas it is written, hee will
 haue all men to be saued, it is not to be vn-
 derstoode, as though there were no man
 whō he would not haue saued, for as much
 as he would not work wonders among the,
 which (as hee saith) had bin conuerted, if he
 had wrought them amōg them: but by eue-
 rie man, all sortes of men, as kings, subiects,
 rich, and poore, are to be vnderstood. Nam
Apostolus ibi praecepit ut oremus pro singulis,
specialiter addit, pro regibus qui poterant super-
bia seculari ab humilitate Christiana abhorre-
 re. For the Apostle in that place exhorteth,
 that supplications be made for all men, but
 especially for princes, and such as are in au-
 thoritie, because such men may be more ea-
 sily by the prosperitie of this life, drawen
 away from the humilitie of sayth.

*Hoc dicit esse bonū v: pro talibus oretur, statim
 ut desperationem tolleretur, addit: Quia deus vult
 omnes saluare.* Therefore, saith the Apostle,
 it is good & acceptable in the sight of God,
 that such men be prayed for, and that wee
 may hope well of all, and despaire of none,
 he addeth: For God willeth all men to bee
 saued. Wherefore in a worde, God will not
 haue all men in particular, but all men in a
 generalitie, that is, all kindes of men to bee
 saued, as in the wordes going before, he will
 haue prayers to be made for all men, that is,
 not for all men in particular, but all kinds of
 men: for there bee some men in particular,
 for whom we may not pray. If any see his
 brother sinne a sinne which is not to death,
 let him aske, and life shall be giuen him: but
 there is a sinne to death, that is agaynst the
 holy Ghost, which cannot be forgiven, and
 for that thou shalt not pray. Likewise our
 Saviour saith: Wo be to you Pharisees, for
 you tithe mint and rewe, and all hearbs, but
 passe ouer iudgement and the loue of God.
 Yet they tithed not all hearbs, but all kinds
 of hearbs, not *omnia oluta*, sed *omne genus o-*
larum. So God willeth all men to bee saued:
 not all men, but all kinds of men. To these
 two answers of Saint *Augustine*, which are
 both consonant and agreeable, not only to

1. Ioh. 5. 16

Luk. 11. 24

the analogie of fayth, but also of that place of Saint Pauls, I will adde a thirde answere, for the more fuller satisfiying of all such as desire to attaine vnto the knowledge of the truth, & that is this: Forasmuch as God will haue all men to bee saued, wee must distinguish of his will, which is two folde, *Voluntas reuelata*, & *voluntas beneplacita*, his hidden or secret will, which is onlie known vnto himselfe, and his written or reuealed will, which is imparted vnto man in his holy Scriptures. According to his written will, hee willeth all men to bee saued. For he sayth: Come vnto mee all: Drinke of this all: his Gospell hath beene preached vnto all nations. The founde of them, meaning the voyce of the Apostles, hath been heard in all lands, Go, and teach all nations, baptizing them in the name of the father, &c. They went forth and preached euery where. There were at Ierusalem men that feared God, of euery nation vnder the cope of heauen, and euerie one heard the Apostles preach in his owne language, that by their meanes the fame of the Gospell might be spreadde abroad in all the corners of the earth, that no infidell might hold himselfe excused by pleading ignorance at the day of iudgement. But according

Mat. 11.

Matt. 26

27.

Psal. 19.

Ma. 28 29

Mar. 16.

20.

Act. 2.5.

2 Tim. 2,
19.

Exod. 20.

Pro. 6. 17.

ding to his secret wil few are faued: and that
is it of which the Apostle speaketh, saying:
The foundation of God remaineth sure, and
hath this seale or priuie signet: *Solus deus no-*
uit suos: only god knoweth who be his. And
least any should think, that this distinction
of the will of God into his secret will, and
reuealed will, is but an idle and frivolums di-
stinction, fauouring of curiositie more then
of substance, I will proue it by such euident
places of Scripture, that it cannot be denied.
In one and the self same action of the treas-
on of *Judas*, when he sold his Lord and ma-
ster, appeare two sundry wils of God, the
one hidden, the other reuealed, and one co-
trary to the other. His secret will was that
Judas should betray him: his reuealed will
was, that he should not betray him: and yet
both these willes, in respect of God, were
good and iust. His reuealed will was, that
Judas should not betray him. For it is not
onely forbidden in a generalitie, where it
is written: Thou shalt not kill, or consent
to murder: And among those things which
the Lord hateth, one is: *Manns effundens*
tes innoxium sanguinem, Handes that shed
innocen blood: But also hee is forbidden
by a particular caueat, where our Saui-
our sayde as hee fate at meate, verily

I say vnto you, that one of you shall betray mee, euen hee which dippeth his hand with me into the dish, hee shall betray mee, but woe be to that man by whom the sonne of man is betrayed, it had beene good for that man if he had neuer beene borne. And at the verie instant when he did betray him, he rebuked him, saying: *Iudas*, dost thou betray the sonne of man with a kisse? And yet *Peter* speake h plainlie, that God in his secret will had appointed that *Iudas* should betray him: for, saith he: *Iesus* of Nazareth, a man approoued among you with the great workes and wonders which God did by him in the midst of you, as yee your selues know, him I say, haue ye take by the hands of the wicked, being deliuered by the yet determinate counsell and prouidence of vere God, and haue crucified and flaine. And it that is the voice and consent of all the apostles. Thou hast saide by the mouth of thy seru-
Dauid: Why did the Gentiles rage, sent and the people imagine a vaine thing? The which kings of the earth stood vp, and tooke coun-
 sell against the Lord, and his Christ. For hee doubtlesse, against thine holy son *Iesus* who den thou hadst anointed, both *Herod*, and *Pilat*, au- with the gētiles & people of *Israel*, gathered erily themselues together to do whatsoeuer thine

Matt. 26.

21.

Luk. 22. 48

Act. 2, 22

Act. 4. 25.

Psal. 2, 1, 2.

hand and thy counsell had determined before to be done. This conclusion being thus determined, two doubts or scruples may arise. The first: These things bee graunted that God hath two willes, the one contrarie to the other, whether it may bee sayde at any time, that God is contrary to himselfe? The second is: If whatsoever the wicked do, bee done according to the will of God, why are they not blamelesse for dooing his will? To this first I answer: *Voluntas Dei in se est simplex, nobis tamen apparet multiplex qui quo modo idem diuerso modo fieri, & non fieri velit non comprehendimus.* God is not contrarie to himselfe, albeit his reuealed will, and his secret will, are not one: for the will of God in it selfe is one, but it is saide to bee diuerse, as it appeareth vnto vs, whose dulnesse is such, that we cannot conceiue how in diuerse respects he he will, and he will not. Or else wee may safely answer with Caluin. *Contraria sunt Dei voluntates, sed in diuersis institutis.* His willes be different, but to diuerse purposes. But in respect of vs his will is alwayes one, and the same, because for our parts hee exacteth alwayes the same dutie at our hands to be performed, that thereby wee may be voyd of excuse, if we performe it not. He

be- commaundeth vs alwayes to do the same, if
 thus in his secret will he will put in our hearts to
 y a- to do otherwayes then he hath commaun-
 ted, it is either for our punishment, or
 tra- the setting forth of his owne glorie, or the
 yde- executing of his secret purpose. *In unâ vo-*
 im- *luntate illius elucescit Dei iustitia, in altera pro-*
 the- *ditur crimen hominis.* In one of his willes is
 will made manifest the iustice of God: in the o-
 for- ther the offence of man. To the second: If
 ere: the wicked do but the will of God, are they
 ap- therefore to be excused? Nothing lesse. For
 mo- first: *Licet Deus illud voluerit, tamen aliud ijs*
 nus. *præcepit.* Howsoever God willed one thing,
 t his he commaunded an other thing by them to
 not be done. We must not inquire after his se-
 one, cret will, but wee must follow his written
 dea- commandement. Secondly howsoever the
 t we wicked do the wil of god, yet they do it not
 s he to that ende, to obey his will, but to satisfie
 may their owne desire. As *Hugo* writeth. *Non*
 sunt *sua voluntate diriguntur ad implendam Dei*
 His *voluntatem, sed occulta illius dispositione.* They
 ses. are not moued by their owne will to fulfill
 orie, the will of God, (for they meane nothing
 ex- lesse) but by Gods secret inclination, wher-
 and- by hee moueth them so to do, they doe his
 y be wil, not knowing themselves that God hath
 He appointed them to do so. And as *Augustine*
 om- faith:

Hugo de
sancto vic-
tore de sa-
cra pars 4.
cap. 15.

Epist. 48. sayth: *Quum pater tradidit filium, & Dominus*
ad Vincen. vns corpus suum, & Iudas dominum, cur in hac
traditione Dominus est iustus, & Iudas reus,
nisi quod in vnare quam fecerunt, causa non
erat vna ob quam fecerunt? When God the
 father gaue his Sonne, and the Sonne gaue
 his owne bodie, and Iudas gaue our Lorde,
 the action beeing one and the same, why
 were God the father and the sonne iust, but
 Iudas guiltie, vnlesse, because the thing be-
 ing one, which they did, the end and intent
 was not one for which they did it. For God
 gaue his sonne for the redemption of man-
 kinde, the sonne gaue himselfe to be our re-
 deemer, but Iudas gaue him for thirty pees-
 ces of siluer, because he was a theefe and lo-
 ued the purse. As in another place saint Au-
 gustine speaketh most firly to this purpose
 in this maner. *Quandoque bona voluntate homi-*
mo vult quod Deus non vult, quum tamen dei
voluntas sit bona: ut si bonus filius velit patrem
vinere quem Deus bona voluntate vult mori.
Et potest fieri ut homo velit id voluntate mala
quod Deus vult bona, ut si malus filius velit
mori patrem, velit hoc etiam Deus: Tantum
interest quid velle homini, quid Deo congruat,
& ad quem finem suam quisque referat vo-
luntatem, ut approbetur vel improbetur. Deus
quasdam voluntates suas bonas implet per ho-
minum

Enchir.

c. 100.

minum voluntates malas, sicut per Inducos malos, bona voluntate patris Christus occisus est, quod ita bonum fuit, ut Matt. 16. quando Petrus id fieri nolebat, Satanas ab eo qui occidi venerat dicebatur. Sometimes the will of man is contrary to the will of God, and yet his will is good: sometimes againe, the will of man concurrerth with the will of God, and yet the will of God is good, the will of man euill. As for example: A good sonne desireth that his father may liue, when the will of God is that hee shall die, there the will of man is pleasing to God, though the one be contrarie to the other. Likewise, an euil sonne is willing that his father shal die, God willeth the same, the will of God and man are the same, yet one is iust, the other is sinne, &c. I come to the second conclusion.

The absolute will of God, and his secret decree from all eternitie, is the cause why some are ordayned to saluation, others to death and destruction, and not any foresight of faith or good works in the one, or of infidelity, neglect, or contempt, in the other.

This

This conclusion is the doctrine of no lesse Doctor in diuinitie then Saint *Paule* himself most learnedly and profoundly deliuered, in the Epistle to the *Romans*, cap. 9. from the 11. to the 23. verse, where he writeth in this manner.

11 For before the children were borne, and when they had done neither good nor euill, (that the purpose of God might remain according to election, not by works but by him that calleth.)

12 It was said vnto her, the elder shall serue the younger.

13 As it is written, I haue loued Iacob, and hated Esau.

14 What shall we say then? Is there vnrightheousnesse with God? God forbid.

15 For he said to Moses: I will haue mercie on him on whom I will haue mercie, and will haue compassion on him on whom I will haue compassion.

16 So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the Scripture saith to Pharao: for this

this purpose haue I stirred thee up, that I might shew my power in thee, and that my name might be declared through all the earth.

18 Therefore he hath mercie on whom he will haue mercie, and whom he will hee bardeneth.

19 Thou wilt say then vnto me, why doth he yet complaine? for who hath resisted his will?

20 But O man, who art thou which pleadest agaynst God? shall the thing formed, say to him that formed it, why hast thou made me thus?

21 Hath not the potter power ouer the clay to make of the same lumpe one vessel to honor, and another to dishonor?

22 What if God would to shew his wrath, and to make his power knownen, suffer with long patience the vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glorie vppon the vessels of mercie, which he hath prepared vnto glorie?

Ver. 11, 12 In which words are contained three things
 13, 14, 15, first, the conclusion it selfe.
 16, 17, 18, Secondly, That notwithstanding he loveth some, and hateth others, before they
 19, 20, 21, are borne, when they have done neyther
 22, 23, good nor euill, yet God in so doing is not
 cruell, or vniust.

Thirdly, Albeit God hardeneth the hart
 of men to do euill, as hee did the heart of
Pharao, and that according to his owne will
 and pleasure, and it is not in the power of
 man to auoyd it, for who can resist the will
 of God? yet Gods wrath is iustly kindled
 agaynst them whome hee hardeneth.

The conclusion in these wordes: For
 before the Children were borne (mean-
 ing the two twinnes of *Rebecca*, *Esau* and
Jacob,) and when they had done neyther
 good nor euill, it was saide to her, (that is to
Rebecca) *Gen.* 25, the elder shall serue the
 younger, (that is, *Esau* shall serue *Jacob*.) And
 because it may bee a question, what is
 meant by these words, The elder shall serue
 the younger: hee dooth interpret them by
 a playner place of Scripture, out of *Ma-
 lachy*, that is: God hath loued *Jacob*, and
 hated *Esau*.

The reason why God loued the one,
 and hated the other, before they were
 borne,

borne, and when they had done neither
 good nor euill, is alleaged in the parenthe-
 sis, that the purpose or secret decree of god
 in choosing one & refusing the other, might
 remain according to electiō, not by works,
 but by him that calleth, which is God alone.
 There is plainly set downe the eternall
 decree of God, in choosing some, and re-
 fecting others, proceeding meerely from
 himselfe, without any respect or regarde of
 the persons, which are elect or reprobate,
 or any thing foreseene in them, where hee
 sayth: Not by workes, but by him that cal-
 leth. And here is preuented the aunswere
 of the Papistes, which confesse that *Iacob*
 was loued before hee was borne, but *ex*
operibus, for the good workes which
 God foresawe in him, as also of *Huberus*,
 and other Lutherans of our times, the bro-
 thers of straunge opinions, which holde
 that some are predestinated to bee ves-
 sels of honour, but *ex preuisa fide*, because
 of theyr fayth, which God did foresee to
 be in them, others of dishonour, but
ex mero contemptu, aut neglectu, non *ex*
Dei decreto, not by anie decree of God,
 but because hee had in them a foresight
 of neglect, or contempt: as if
 the causes of theyr predestination were

Enchir.
c. 98.

in themselves and not in God, whereas it
decede these wordes: Not by workes, but by
him that calleth, do ende all controuersie
shewing that the whole causes of election
and reprobation, are in himselfe and not in
vs, and therefore not long of any fayth, or
workes of ours. And as Saint *Augustine*
sayth: *Si futura opera quæ Deus viq̃ præscie-*
bat, vellet intelligi, nequaquam diceret, non ex
operibus, sed ex futuris operibus, eoq̃e mod-
istam solueret quæstionem, immo, nullam quæ-
solui opus esset faceret quæstionem. If the A
postle did vnderstand any good workes fore
seene in *Iacob*, to be the cause why God did
loue him, he would not say as he doth: Not
of workes: but he would rather say, God
loued him because of his workes which he
foresaw in him, and so he would not onely
ende this controuersie but make it so plain
that it should be indeed without all contro
uersie. Againe, the Apostle doth explain
his owne meaning, that he loued *Iacob*, and
hated *Esau*, without respect of any thing in
them worthy of loue or hatred, by the ob
iection following, where he sayth: What
shall wee say then? Is there iniquitie with
God? God forbid, Because it seemeth to
flesh and blood not to stand with the iustice
of God, to condemne men before they are
borne

borne, but to be crueltie in him, to hate the
which neuer did euill: therefore the apostle
preuenteth that obiection, and purgeth
God of that suspicion which men might co-
ceiue against him, which he should not need
to do, if God did loue or hate vpon anie
foresight of faith or good works in the one,
or neglect and contempt in the other, for
that were in the iudgement of men, a suffi-
cient cause of loue and hatred, without all
shewe of iniustice. Thirdly, he maketh it
yet more plaine, by the wordes which fol-
low, *vers. 18.* where he saith: Hee will haue
mercie on whom he will haue mercie, and
whom he will he hardeneth. He maketh
two causes of saluation, and damnation, and
both subordinate to an higher and more
principall cause, the subordinate cause
of saluation beeing mercie, because
none is saued but by mercie: of damnation
hardening, or obdurating, for they which be
damned, are hardened in their sinnes, that
they cannot repent, and both those inferior
causes are subordinate to his will, as the
highest cause, and onely in himselfe, and
these inferiour causes doe both proceed
from his will. And finally, when he sayth:
It is not (meaning election) in him that
willett (that is, in the indeuours of man) nor

in him that runneth, (that is in the workes of men) but in God onely that sheweth mercy: hee teacheth that the onely rule of predestination, and reprobation, whereby God is directed, and the only law which he tieth himself to obserue therein, is his will: so that no part of our electiō is ascribed to our selues, or any thing which may be in vs.

Secondly, to answer this obiection. Is there iniquitie with God? God forbid. He cleareth that two maner of waies. First, God is not vniust by being partiall in sauing, hee dooth not erre in his choyse by preferring Iacob before Esau, when the case of them both was one, both vnborne, neither of them had done good, why hee should bee chosen, or euill, why hee should be refused. For God will haue mercy on whom he will haue mercy. *Non potest peccare in delectis, cuius voluntas est iusticie regula.* Hee cannot erre in his choyse, when that is iust, whatsoeuer is his will. When two theeues haue committed murther, and both deserved death, may not the King without suspition of iniustice shewe mercie in pardoning the one, and doe iudgement in executing the other?

Iacob and Esau were both as we all are, by nature the children of wrath, could not

God

God iust'y haue compassion on Iacob, and Ephe.2.

let Esau die in his sinnes? That anie are fa-
 ued it is his mercie, and hee may haue mer-
 cie on whom hee will. It is worthie of ob-
 seruation that the Apostle dooth say: when
 they had done neither good nor euill. But
 hee dooth not say: when they were neither
 good nor euill. For true it is that they had
 done neither good nor euill, because they
 were vnborne, and therefore coulde not
 commit anie actuall sinne: but they were
 both of them euill, for both were infected
 with originall sinne, in their mothers
 wombe, which they drewe by inheritance
 from Isaac theyr father, and Rebecca their
 mother, and therefore sayeth Augustine: *Enchir.*
Ambo gemini natura filij ira nascebantur, nul-
lis quidem operibus proprijs, sed originali-
ter in Adam, vinculo damnationis obstricti:
 Iacobum igitur dilexit per misericordiam
 gratuitam, Esauum odit per iudicium de-
 bitum, quod quum deberetur ambobus, in al-
 tero tantum alter agnouit, non de suis meritis
 sibi gloriandum, sed de diuinæ misericor-
 dia largitate, quia non est volentis, neque cur-
 rentis, sed Dei misereantis. Cap. 94. Re-
 manentibus reprobis in aeterna pœna, sancti
 scient planius qui illis contulerit gratia: tum
 rebus ipsis apparebit, quod Psal. 100. scriptum

cap. 98.

est: misericordiam & iudicium tibi cantabo domine, quia nisi per indebitam misericordiam nemo saluatur, nisi per debitum iudicium nemo damnatur. Cap. 95. Ex duobus parvulis alter assumitur per dei misericordiam, alter relinquitur, per Dei iudicium, in quo is qui assumitur, agnoscit quid sibi per iudicium debebatur nisi misericordia subveniret. Cur iste assumitur magis quam ille, cum una causa esset ambobus? eadem est causa cur apud quosdam non sunt factae virtutes nempe in Tiro & Sidone. Mat. 11. Quae si factae fuissent poenitentiam egissent, sed in Corazin & Bethsaida factae sunt, qui non erant credituri. Cap. 99. Quum Dei misericordiam commendasset dicens, non est volentis neq. currentis &c. deinde iudiciu commendat, quoniam in quo non fit misericordia, non fit iniquitas, sed iudicium.

They were both by nature the children of wrath, not by reason of any offence which theselues had committed, but for y first offence of Adam: they were in state of damnation, as all the rest of Adams posteritie: wherefore that God loved Jacob, it was free mercy and undeserved grace: that hee hated Esau, it was no wrong, but iustice, a punishment due vnto his sinnes: which punishment being due vnto them both, was in iustice inflicted vpon one, and in mercie but vpon the one: that as one was an example of his iustice:

justice: so the other might bee a vessell of
mercie, that none may boast of his owne
merits, because it is not in him that willeth,
nor in him that runneth, but in God that
sheweth mercie. When the wicked shall be
tormented in hell fire, then shal Gods saints
clearly perceiue howe much his grace and
mercie did auaille them: then shall they find
it true by their owne experience, as a thing
verified in themselues, which *Dauid* spea-
keth in his hundred *Psalme*. My song shall
be of mercie and iudgement. For that they
are saued, it is free mercie: that the other are
damned, it is iust iudgement. When of two
infants one is chosen through mercie, the
other refused in iustice: he which is chosen,
cannot but confesse, what in iustice was due
vnto himse, had not mercy beene shewed
vnto him, So then, where mercye is not
shewed, there is not iniquity, but iust iudg-
ment inflicted. I remember, Saint *Augu-
stine* speaketh very fitly to this purpose, in
an other place, though vpon an other oc-
casion: for in his 157. Epistle to *Optatus*,
he proposeth this question, why God hath
ordained so few to be saued? and foreseeing
that so many millions of men are to bee
damned for their sinnes, why he doth crea-
te them? Why so mercifull a God should

be glorified more by the damnation, then saluation of his owne creatures? For if his glorie did consist in sauing rather then in destroying, it should seeme without doubt, that the greatest number shoulde bee saued, and that hee would not create those whom he doth foreknowe to be but reprobate.

Hee maketh this answer: *Meritò iniustum videretur, quòd sunt vasa ad perditionem, nisi esset vniuersa ex Adam massa damnata.* Indeede it might seeme verie iniurious, that anie shoulde be ordayned to bee vessels of wrath, if it were not, that the whole lumpe of which the vessels of wrath are framed, had beene damned before in Adam, but nowe: *Quòd sunt nascendo vasa iræ, pertinet ad debitam pœnam: quòd sunt renascendo vasa misericordiæ, pertinet ad debitam gratiam:* That manie are borne vesselles of wrath, it is but a iust punishment due to theyr originall sinne: that a fewe by their regeneration are made vessels of mercie, it is vnderferued fauour. But if all which are borne of Adam, shoulde bee regenerate, and borne anew, and none should bee damned, then: *Lazeret beneficium quòd donatur indignis:*

Then

Then Gods mercie which is extended to them that are saued (which indeede are all vnworthy of their saluation) would not bee so apparent as nowe it is when but a fewe are saued. *Plures Deus fecit damnandos quam saluandos incomparabili multitudine, ut reiectorum multitudine ostenderetur, quam nulli momenti sit apud Deum iustum quanta libet numerositas iustissime damnatorum, atque ut hinc quoque intelligant, qui ex ipsa damnatione redimuntur, hoc fuisse massæ illi vniuersæ debitum quod tam magnæ eius parti redditum, cernerent.* But therefore GOD hath ordayned, without all comparison more to bee damned then to bee saued, for these two causes. First, that it myght appeare by the great multitudes of them which are damned: howe little GOD, which is most iust, regardeth the outcryes of whole multitudes of sinners, which are iustlye punished: Secondlye, that they which are redeemed from that damnation, may by their owne redemption, confesse, when they see the greater part damned, that that damnation was due to the whole lumpe, (and therefore to their owne selues) which was

adiudged to the greater part. Secondly, he is not vniust by any parciality in punishing, because, first hee may, because it is his will and pleasure, iustly condemne some, as it appeareth by *Pharao*: secondly, as in election, so in reprobation, between his decree, and the execution of his decree, there bee subordinate causes: for although his will be the first & principall cause, that he decreeth who shall be saued, and who shall bee damned: yet between his decree to saue, and saluation it selfe, there is mercie, for none is saued but by mercie: and betweene his decree to condemne, and the damnation, there is hardening that men can not repent, but continue in their sinnes. So that albeit the cause why he decreed that men shoulde bee damned, is only in himself, because his owne wil is the cause of that decree, there is found cause of damnation inherent in themselues, which is infidelitie and hardnesse of heart: so that none are condemned, but first there is found in them matter enough worthy of condemnation, as the Prophet speaketh: *Perditio tua ex te, salus ex me Israel*, Thy sa'uation, o Israel, commeth onely from me, but thy damnation from thy selfe. And as the apostle speaketh. These which as brut beasts lead with sensualities, speake euill

Ose. 14. 13.

2. Pet. 2. 12.

of

of the things they knowe not, shall perish through their owne corruption.

Lastly, where it is written: Thou wilt say *Vers. 19.*
vnto me, why doth hee yet complaine? for who hath resisted his will? Hee graunteth

two antecedents, that God hardeneth whō he will, And that no man hath power to resist his will, And yet the argument is denied as a weake consequent, that therefore Gods wrath is vniustly kindled against them whō he thus hardeneth, and constraineth to do his will, shewing that man may not thus expostulate: which hee proueth by two reasons. First, an argument, called in Logicke,

à comparatis, where he saith: *Nunquid deo* *Vers. 21.*
non licebit quod figulo licet: The potter may

of his owne clay make vessels for the bedde, as well as for the boord, and may not God much more, of the same lūmpe make vessels

of wrath. The second is, *Ab optimo fine di-*
mini concilij, drawn from the end which God

doth propose, where he saith: What if God woulde, to shewe his wrath, and to make his

power knowen, suffer with long patience the vessels of wrath, prepared to destruction? And that he might declare the riches

of his glorie vppon the vessels of mercie, whom he hath prepared to glorie, who can

accuse him of vniustice? Then he sheweth

that

that neither the saluation of the elect, nor the damnation of the wicked, is the last ende of his eternall decree and purpose, but that he proposeth a further and better end, which is his owne glorie, that he may shewe his wrath, and make his power knowne, as also he may declare the riches of his glorie.

A poynt of so deepe diuinitie, woulde require both a learned and large discourse, especially before so honourable, frequent, and iudicious an auditorie: but two houres are too short a scantling, & I am cōstrained to be briefer then I woulde. But that you may bee fully satisfied concerning this poynt, I will with as great breuitie as I can, aunswere three obiections, which doe seeme to make agaynst this doctrine of predestination, which I haue deliuered vnto you.

The first is of Samuel Huberus a Lutheran, which affirmeth that this place of Saint Paule, concerning Esau and Iacob, is not meant of any particular men, but of whole nations, not of heauenly things, but temporall blessings, and therefore maketh nothing to proue predestination.

The

at Pauls Crosse.

The second, of the Papists, which inferre this absurditie, that if God hardeneth men to doo euill, then God is the author of sinne.

The thirde of the Atheistes and carnall men, which deny the prouidence of GOD and dispute with themselues in this manner: If GOD haue predestinated mee to Hell, then in vayne is it for mee to leade a godlye lyfe? If hee haue predestinated mee to saluation, what neede I to confourme my selfe vnto his VVoorde? For his will and purpose must needes take place, I can not auoyde his secrete Decree, it is lyke the law of the Persians, it can not be altered.

Touching the first, For as much as it is written: I haue loued Iacob, and hated Esau; *Samuel Huberus* a Lutheran first distinguishing the ambiguitie of the names, Esau and Iacob, as also of loue and hatred, affirming that Esau and Iacob are to bee vnderstood *collectiue*, not *distributiue*, in not
*Sam. Huberus Hel-
netius Ber-
nensis, pa-
stor Eccle-
siae Deren-
dun gensis
Ducatus
Wittens-
bergensi.*

not personally, but nationally, as by *Iacob* is ment all the posteritie of *Iacob*, and by *Esau*, all the families and ofsprings of *Esau*: as for example, oft times in the Scripture, *Israel*, *Edom*, *Ismael*, *Amon*, *Moab*, *Iuda*, *Leui*, are vnderstoode, not of particular men, but of whole nations: so likewise the loue of God to the one, & hatred to the other, is not to be vnderstood of spiritual graces, but temporall blessings: not in the life to come, but in this life: not to belong to their owne persons, but to appertaine to their posteritie, and thereupon he inferreth this conclusion: that these wordes of the Apostle doo make nothing at all, either to proue election, or reprobation. And because this doctrine of Saint *Paule* is quoted out of *Malachy*, and that of *Malachy* out of *Genesis*, he examineth these three places of scripture, and by the coherence of the text, seemeth to alleage many arguments to that purpose. His arguments out of *Paule* are these. 14.

Malac. I.
Gen. 25.

Ro. 9. 4. 15.

Ier. 7.

unto 13.

1. A great prerogatiue is graunted to the Jewes aboue other people, but they are the whole posteritie of *Iacob*. 2. That prerogatiue is drawne from the couenant, which the Lord did make with *Abraham*, which couenant is belonging to many, and not appropriated to *Abraham* alone. 3 He demeth

nueth this prerogatiue from Isaac to Iacob,
 and separateth Esau frō it, as one which was
 no partaker of that blessing: but what is this
 prerogatiue which is giuen to Iacob aboue
 Esau? namely, that in his posteritie should
 be continued the true worship of God, that
 in his posteritie the Messias should be born,
 that in his posteritie should be established a
 temporall kingdome, neither was that pre-
 rogatiue, and glorie alwayes to continue in
 Iacobs posteritie, but only for a time, for as
 much as at the length, the Iewes which
 were Iacobs posteritie, were reiectēd, and
 the Gentiles chosen in their place.

4 Whereas it is written: The elder shall *Vers. 12, 13.*
 serue the yonger, it was neuer verified of
 the person of Esau, nor during the life of
 Iacob, because Esau did neuer serue his bro-
 ther Iacob, but only his posteritie did serue
 his brothers posteritie, when the Israelites
 had brought the Edomites into subiection.

5 He sayth: Whom the Lord hath chosen, *Vers. 24.*
 not onely of the Iewes, but also of the Gen-
 tiles: where hee mentioneth whole nations
 and kinreds. 6 He vrgeth the authoritie *Ose. 2.*
 of Ose, saying: I will call them my people
 which are not my people. 7 The authoritie *Esay 10.*
 of Esay: Though the number of the chil-
 dren were as the sandes of the sea, but a
 remnant

Vers. 30.

*Cap. 10. 2, 3
ver. 9 & 12*

*Cap. 11.
vers. 2, 3, 4
5 8, 9, 10,
ab 11. ad 29
30, 31*

Mal. I.

remnant shall be saved. 8 Hee opposeth all the Gentiles to the whole nation of the Jewes, saying: The Gentiles which followed not righteousness, haue obtained vnto righteousness, which is of faith: but Israel which followed the law of righteousness, coulde not attaine to the lawe of righteousness. 9 He sheweth that Iacob hath not the true knowledge of God: which coulde not without impietie bee vnderstoode of the person of Iacob. 10 Out of *Dent. 32.* and *Esay 63.* He commendeth the obedience of the Gentiles, and reprehendeth the contumacy of the Iewes. 11 he saith: Hath God cast away his people? god forbid. 12 He sheweth that of the posterity of Iacob some are saved, but the greatest part are gone astray. 13 He compareth together the zeale of both nations, as well Iewes as Gentiles. 14 Hee concludeth of both Nations in in this manner: As you in tymes past haue not beleued God, yet haue obtained mercie through their vnbeleefe: so now haue they not beleued God, by the mercy shewed vnto you, that they also may receyue mercie.

As for the Prophet *Malachy*, where he sayth: I haue loued Iacob, and hated Esau, he expoundeth himself, and declareth with what

what kinde of hatred he hated Esau. Namely, he made his mountaines waste, and his heritage a wilderness for dragons: which was neuer brought to passe while Esau liued, but long after his death. And notwithstanding he loued Iacob, yet he abhorreth his vnthankfulnesse: which ingratitude could not be obiected to his persō, but to his posterity, as in that whole chap. he discourseth, not of one in particular, but of a whole nation. To come to the examination of the *Vers. 23.* words contained in the 25. of *Gen.* The lord said to Rebecca: Two Nations are in thy wombe, two manner of peop'le shall bee diuided out of thy bowels, and the one people shall be mightier then the other, & the elder shall serue the yonger. Where it is most manifest by the coherence of the wordes, that hee speaketh not of persons, but of peoples: so that where hee sayeth: The elder shall serue the younger, he meaneth the elder people shall serue the younger people, or the posteritie of the elder sonne, shall serue the posteritie of his younger brother. In another place, Isaac saith to Iacob: Let peoples bee thy seruants, and Nations *Gen. 27. 29* owe to thee: bee Lord ouer thy brethren, and let thy mothers Children honour thee. But this can not bee verified of the person

2. Sam. 8.

person of Jacob, because his brethren did not bow vnto him, neither were people his seruants, neither did his mothers children honour him, but he serued others: himselfe was a fugitiue in Mesopotomia, and did obedience to his brother Esau: but onely the posteritie of Esau serued the posteritie of Jacob, when they were by Dauid subdued and brought into subiection.

Gene,

27.

As for the loue of the one, and hatred of the other, it consisted onelie in temporall things, which he proueth by these three reasons. 1 One could not be a seruant to the other in the life to come, because there is freedome and no seruice, euerie one is *nova creatura in Domino*, a new creature in the Lord. 2 When Isaac blessed Jacob, hee said: Behold, the smell of my sonne is as the smell of a field which the Lorde hath blessed, God giue thee therefore of the dew of heauen, and fatnesse of the earth, and plentie of wheat and wine. But with the same blessing he blessed Esau, though not in so great and ample maner, saying: Behold, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dewe of heauen from aboue. But all these things are temporall respects, 3 If these things had

Vers. 39.

life to come, then Iacob and Esau standing in opposition one against the other, in so much that one should be chosen, the other damned, then both of them could not have beene blessed.

That I may answer with as great breuitie as I can. The Argument doth not follow, that because Saint *Paul* dooth discourse of whole nations, and not of particular persons: therefore these words do make against predestination. For, if we do well consider the drift and scope of the Apostle in this place, we shall find the contrarie most plainely to appeare. For although the argument which the Apostle handleth in that Chapter, and the two other Chapters following, is a speciall discourse of the generall apostacie and reiection of the Iewes, and the vocation of the Gentiles, yet by a kinde of occupation, he entreteth into a particular tract of predestination, although it be *obiter*, and by the way, as a question most necessary to be touched, for the right vnderstanding of a place of Scripture, which seemeth at the first sight flatly to make agaynst this doctrine, which he hath deliuered concerning the generall reiection of the Iewes, and so hee inintreateth of predestination, for the preuenting of an obiection. For, in the beginning

of the same chapter, hauing lamented the reiecting of his kindred the Iewes, hee maketh this obiection with himselfe: If it bee so that God hath reiected the Iewes, and called the Gentiles in their place, it should seem to be contrarie to the couenant which he made with *Abraham*, (for his promise to *Abraham* was otherwise) and that his worde should be of none effect. To which obiection he answereth, that albeit the generall reiecting of the Iewes, yet the promise which the Lorde made to *Abraham* remaineth sure and stedfast, for as much as notwithstanding their general apostacy and infidelitie, the Lorde in his secret counsaile chooseth of them some in particular whom hee listeth, whom hee hath before predestinated to saluation. For hee made the promise to *Abraham*, and his seede, not in a generalitie to all his seede, according to the flesh, but in particular, to all those of his seede which should be his children according to the fayth, euen as hee was the father of the faithfull. And therefore the state of this question thus standeth: That this grace is offered to all the posteritie of *Abraham*, without exception, that hee woulde bee their God, and they should be his people, but it is sealed onely
to

to the faythfull : the vertue and efficacie thereof appertaineth onely vnto them of the seed of *Abraham*, which be of the number of Gods elect, which are predestinated, which hee proueth by two examples, the one of *Abraham*, and the other of *Isaac*. Concerning *Abraham* : hee hadde two sonnes, *Isaac*, and *Ismael*, though *Ismael* were the sonne of *Abraham*, as well as *Isaac*, yea, and circumcised before *Isaac*, had receyued the circumcision, yet by the ordinance of God was *Isaac* onely reputed the sonne of *Abraham*, and the heire of the promise, and *Ismael* reiecte : hee yeeldeth this reason, because they which are the children according to the flesh, are not as children : but only the children of the promise, are accounted for the seede. Concerning *Isaac* also he had two sonnes, *Esau* and *Jacob*, both they were twinnes, and nearer one to the other than *Isaac* and *Ismael*, because they had both the same father and mother, yet before either was borne, one was chosen, the other refused, to shewe that notwithstanding the generall reiection of the Iewes, yet God kept his promise with *Abraham*, forasmuch as it concerneth onely those children of *Abraham* which are according to faith, and not according to the

flesh alone, whom he predestinated before they were borne, not for any foresight of any good thing in them, but of his owne good will and pleasure, because it was his will and pleasure, which in deed are in number but a few, beeing compared with the great multitude of them whom he hath hated, although they be of the stock of Abraham. And as for that loue and hatred wherewith hee loued one, and hated the other, although it be historically vnderstoode, as it is in Moses, and Malachy, consisteth of temporall and worldly blessings: yet in this Epistle of Saint Paule, it cannot otherwise be con sidered, then of the kingdome of heauen, and of the life to come, as Paule himselfe the best interpreter of himselfe, dooth in the wordes which followe explaine his meaning. For he sheweth that the hatred of Esau was such, as the hardening of Pharao a reprobate, not onely in this life, but also in the life to come. Moreouer, hee tearmeth the which are so hated the vessels of wrath, prepared to destruction; and them which were so loued, as Iacob was loued, the vessels of mercie prepared to glorie, saying: God to shewe his wrath, and to make his power known, doth suffer with long patience the vessels of wrath prepared to destruction,

struction, and to declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie. Furthermore, least wee should bee like the Iewes, which when the vaile was put vppon Moses his face, did not looke to the end of that which should be abolished: and therefore theyr mindes are hardened, and till this day doth remaine the same couering vntaken away: in the reading of the olde Testament wee must not be ignorant that it receyueth two interpretations, the one hystoricall, the other mysticall: as *Sixtus Senensis*, and Saint *Augustine* did well obserue. As for example, Christ speaketh of Iudas in this maner: I speake not of you all, I know whom I haue chosen, but it is that the scripture might be fulfilled: he that eateth bread with me hath lifted vp his heele against me. But if ye conferre these wordes with the wordes of the prophet from whence they are taken, they do hystorically concerne the person of Dauid, and his acquaintance, and cannot bee vnderstoode of Christ and Iudas, because Christ was without sinne, but in the fourth verse of that Psalme, he sayth: Haue mercy on me, and heale my soule, for I haue sinned against thee. Yet Christ in the new Testament dooth mystically expounde it of himselfe,

2. Cor. 3.

*Biblioth.
sane lib. 3.
de utilita-
te credendi
ad Hono-
rarium, 6. 3
Iohn 13.
Psal. 41. 9.*

Act. 1. 54.

Psal. 69. 25

Heb. 11. 8.

selfe, & the treason of Iudas against his person. Likewise *Peter* interpreteth this saying of *Dauid*, Let his habitation be void, & no man dwell therein, of *Iudas*, where in that place the prophet speaketh in the plural number, not of one, but of many, saying, Let their habitation be voide, and none dwell in their tents, speaking of the whole nation of the Iewes, that the iust punishment of God shou'd be iustly inflicted vpon the for crucifying of Christ, that their city should bee sacked, & they dispersed by the Roman Emperor. And seeing the soundest interpretation of the scriptures, is by other places of scripture, y^e these blessings & cursings, loue & hatred, which in the old testament are historical, are in y^e new testamēt mystical, as in this promise made to *Abrabā*, *Isaac* & *Iacob*, and their posteritie, it is made manifest by the apostle, saying: By faith *Abraham* abode in the land of promise, as in a strange land, as one that dwelt in tents with *Isaac* and *Iacob* heires with him of the same promise, for he looked for a foundation, whose builder and maker is god. But I come to the 2. obiection.

Rom. 9. 17. 18. The Apostle writeth in this manner: For the scripture saith vnto *Pharao*, for this purpose I haue stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all

earth. Therefore he hath mercy on whom he will, and whom he will he hardneth. What then, if God hardned the heart of *Pharao*, and caused him to sin, is not God the author of sin? Nothing lesse, forasmuch as God is goodnesse it selfe, his very essence is good, and nothing can proceed from him, but that which is exceeding good. True it is, as the Prophet sayth, *Non est malum in vrbe quod non fecit Dominus*, There is no euill in the citie but the Lord did it. The lord doth not onely suffer the wicked to do euill, but himselfe is a doer, and principall agent therein. I knowe there bee some of greater modestie then iudgement in diuinity, which for reuerence to the person of God, do affirme, that all the actions of sathan, and the wicked, are not done by the will, but onely by the permission & sufferance of God: by which opinion of theirs they fall into two absurdities: the one is, they deny his prouidence which doth so moderat & dispose of al things, that nothing can come to passe otherwise thē he hath apointed and decreed before. The other is, they derogate much & detract from his omnipotencie, as if he shou'd suffer any thing to be don against his wil. I know some haue translated the lords praier in this maner: suffer vs not to be led into tentatiō: but the

Amos. 3.

Mat. 6. 13

Rom. 1. 24

26. 28.

Enchir.

c. 100.

Greeke text hath *μὴ εἰσενέγκης εἰς πειρασμόν*, which is, Lead vs not into temptation: so that if we be tempted, he is the leader. And likewise whereas it is written, *παρέδωκεν αὐτοῖς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν*. He gaue them vp to their hearts lusts, vnto vncleanesse, and to a reprobate sense: hee gaue them vp vnto vile affections: some translated it, *Permissi eos libidinibus*, and he suffered them to follow their owne lusts. These things as they proceed frō God, are good, but in respect of the men which doo them, they are euill. Saint *Augustine* saith: *Deus bene utitur malis tanquam summè bonus, ad eorum damnationem quos iuste prædestinavit ad pœnam, & illorum salutem quos digne prædestinavit ad gratiam. Vult peccata, nō ut probet, sed ut iudicium suum exequatur, sic malis instrumentis bene utitur. Vult est Iuda proditiōe & pontificum crudelitate, ad illorum perniciem, sed ad nostram salutem. Pharaonem induravit ad suam ipsius gloriam, & ad eius pœnam: sed aliud fuit illius, aliud Dei institutum.* God which is infinitely good, doth vse the ministerie and seruice of them which are euill, to their damnation whome hee hath iustly predestinated to death, and to their saluation whom he hath predestinated to glory. He will haue offences to be committed, not

as if hee did allowe and approue them, but that by them hee might execute his iudgement, and so he doth make vse of the euill as his instruments, himselfe being good. He vsed the treason of Iudas, and the crueltie of the Iewes, to their destruction, but to our saluation: he hardened Pharaο, to his owne glorie, but for Pharaοs punishment. But the intent and purpose of Pharaο, was not the same which God intended: though the action which God and Pharaο did were the same, yet in God it was good, in Pharaο it was euill, because the intent of them both was not the same. Sometime God causeth men to sinne for their punishment, because oftentimes hee punisheth one sinne with an other: when man hath sinned grieuously, God causeth him to commit a more grieuous sinne, or a punishment of his former sinne, and so one sinne is heaped vpon another, that at the day of iudgement their damnatiō may be the greater, if they do not repent, As Saint *Augustine* obserueth. As for example. *Rom. 1.* The Israelites did serue

*Contra
Iulian.
Pelag. li. 5.
cap. 3.*

the creature for the Creator, which is blessed for euer, Amen. There is guilt of sinne, but the Lord did punish this sinne of theirs by causing them to commit an other sinne, for he gaue them ouer into a reprobate sense,

to

2. Thes. 2.

1. Reg. 22.

to do those abominations which were not
 conuenient, as it is particularly specified in
 the text, and so they receiued the reward of
 their errour. So likewise speaking of them
 which were to bee seduced by Anichrist.
 They loued not the truth that they might
 be saued, that was a grieuous sin, the Lord
 punished it with another sin, therefore God
 shall send them strong delusions, that they
 should belecue lies. *Micheas* saw the Lord
 sitting vpon a throne, & the host of heauen
 stood on his right hand, & on his left, & the
 Lord said: Who will seduce *Achab*, that he
 may go and fall at *Ramoth Gilead*? Then
 there came forth a spirit and stood before
 the Lord, and said: I will seduce him: I will
 go out, and be a lying spirit in the mouth of
 all his prophets: then the Lord saide, thou
 shalt seduce him, and thou shalt preuaile.
 Now therefore behold the Lord hath put a
 lying spirit in the mouth of al those thy pro-
 phets, and the Lord hath appointed euill a-
 gainst thee. Therefore in a word I answer ac-
 cording as it is a doctrine receiued in the
 schooles. *Deus est author mali, sed mali pœnæ,
 non mali culpa, quatenus est in hominibus culpa
 est, quatenus proficiscitur à Deo pœna est, culpa
 non est, iustæ vindictæ deus author est, & Satan
 minister.* God is the authour of euill, but of
 what

what euill, our schoole learning teacheth vs
 to distinguish of euils: one is a sinne, the
 other a punishment, God is the cause wee
 do euill, but as wee doo it, it is sinne, as hee
 doth cause it, it is no sin, but a punishment
 for our sinnes. And so as it is a punishment
 or reuenge, God is the authour, Sathan is
 the executor of the same. *Thomas Aquinas* Part. 1.
 sheweth, that in sinne two things must bee *quest. 1.*
 considered, which are, *Actio, ac actionis viti-* *artic. 6.*
um, res & qualitas rei, actio quatenus res &
opus est, bona est, & à Deo proficiscitur, quate-
nus vitiosa est, non à Deo sed ab hominis natu-
ra corrupta: ut est peccatum, Deus non iubet,
sed ulciscitur. The action it self, and the fault
 or vnlawfu'nesse of the action, the thing it
 selfe, and the qualitie thereof: as for ex-
 ample: in the treason of *Iudas* we must ob-
 serue, first, the action it selfe, of deliuering
 Christ to the Iewes to be crucified, that in it
 self it was good, & proceeded frō god for the
 redemption of mankind: the qualitie of that
 fact as it was wilfull murther, so it was euill,
 and did proceed from the corrupt nature of
Iudas, which was a theef, and desired therby
 to enrich himselfe, so that the action com-
 meth frō God, in whom we haue our being,
 and mouing, but the offence cometh frō our
 selues, because god which causeth vs to do y
 action,

action, doth propose a good ende and purpose which is secret and knowen to himself, but man which doth the action, proposeth an other ende and purpose, contrary to the end and purpose which God doth propose, and therefore in man it is an offence. In the self same action, both God and the diuel do worke in the hearts of the wicked, & yet so that hee cannot bee excused, because God concurreth with thē, nor yet God accused for doing that which the diuell and the wicked do: for their doings being the same, yet they are different two maner of wayes, to wit in the end which they propose, & in the maner of their working. As for example: When the cattell of Iob were stolen away, in the same action were three agents, God, the diuell, and the Chaldeans: but they differed in the maner of doing, because God was the authour, the diuell was but a minister, or executor of the will of God, and the Chaldees were the instruments of the diuel to bring it to passe, as also they differed in the end wherunto they did this. For the intent of God was, onely to trie the patience of Iob, and his faith; the intent of the diuell was cleane contrarie, to driue Iob to desperation: the intent of the Chaldees was neither of these, but to enrich themse'ues.

What

Iob. I.

What then? shall wee say with the wicked: If it be so that God hath predestinated me to die the death, to what end shal I conforme my selfe to do his will and commaundements? His counsell and eternall decree cannot be altered, if he haue ordained mee to be saued, I cannot be damned: if he haue ordained mee to bee damned, I cannot bee saued, what course of life soeuer I take: for my saluation dependeth not on my induors, but on his decree, which must needs stand. This is like the disputation of seruant of *Leno* the Stoike Philosopher, which when hee was led to the gallows for his offence, his maister comming thither, said to him: *O perditis quis ad hoc te impulsit?* to whom he answered: *O stulte philosophe, quis me hoc fatum docuit?* O foole what brought thee hither? O foolish Philosopher, thou hast taught mee, that whatsoeuer was my destinie it could not be auoyded. But wee which are Christians, must not bee ignorant, that in matters of our saluation, God worketh by his meanes: as he ordaineth saluation, so he appoynteth meanes to the attainment thereof, and these means are not to be neglected. God decreed that Abraham should bee saued, therefore he gaue Abraham the gift of faith, without which there is no saluation:

and

2. Reg. 20.

and as he could not but be saued: so he could not but beleue. For howsoeuer these things in respect of our knowledge are contingent, yet in respect of Gods ordinance they bee necessarie, and can not otherwise bee, because hee hath so appoynted. Hee decreed that *Pharao* should be damned, therefore hee hardened his heart that hee coulde not turne vnto the Lord: for if hee had turned, hee had beene saued. He decreed that *Iudas* shoulde bee a castaway, therefore hee gaue him not his grace to repent, whereas true repentaunce is a meane to saluation. And if hee had truly repented, without doubt hee had beene saued. If GOD haue decreed to adde to the dayes of *Ezechias*, fifteene yeares longer, he hath also appoynted that *Ezechias* during those fifteene yeares, shoulde take his refections and bodily sustenance whereby life is preserved. VVherefore let vs for our partes followe the meanes which God hath appoynted to saluation, as prayer, hearing, the woorde, receyuing the Sacraments, fayth, amendement of life, godly and Christian conuersation, and then we may secure our selues, that as God hath vouchsafed vs the meanes so hee hath predestinated vs to saluation.

But

But I come to the third and last conclusion.

Christ died not effectually for all,

Though the death of Christ were sufficient for the redemption of all mankind, yet hee dyed not effectually for all, for as much as all men are not saued, therefore to manie, that is, to them which are not saued, the deathe of Christ is of no effect. V Vee reade that many are called, but fewe are chosen. The Iewes coulde not belecue, because the Lorde blinded their eyes. They do not belecue, because they are none of his sheepe. God the father hath hidden the mysteries of saluation from the wise men of the worlde. Euerlasting fire is prepared for the wicked. Some are vessels of dishonour. Our Sauour Christ sayth: I pray for them whom thou hast giuen me out of this world, but I pray not for the worlde. But to them which are onely called, and are not chosen, whose eyes are blinded that they should not belecue, which are not Christes sheepe, which are vessels of dishonour, from whom God hath hidden the mysteries of saluation, for whome euerlasting fyre is prepared,

to

Mat. 20.

Iohn 12,

Iohn 20.

Mat. 11

Mat. 27.

2 Tim. 2.

Iohn 17.

to those for whom Christ doth not pray, to them the death of Christ dooth nothing auaile, to those his death is of no effect.

Huberus a brocher of new and straunge opinions, whereof this is one, that Christ died effectually for all, alleageth so manie common places, being altogether friuolous, and nothing pertaining to the purpose, as would be tedious for mee to repeate them, and I wish it would not offend your patience to heare them. Himself diuideth them into three classes, as he dooth tearme them. The first tendeth to this purpose: to prooue that Christ died effectually for all, in a generalitie without exception. The second, to shew that he died as effectually for Cain and Iudas, as for Peter and Paule, for the godly, as for the godlesse. The thirde, to shew that he died for all, or else (as he sayth) which is *dictu horrendum*, not to be spoken. *Deum grauissimorum scelerum reum peragi*, That God is guiltie of heinous crimes. A verie strange and blasphemous speech.

His places to prooue that Christ died effectually for all in a generalitie, are these that followe. The seede of the woman shall breake the Serpents head: The prince of this world is cast out: By death he hath abolished him which hath the power of death,

Gen. 3.

Iohn 16.

Heb. 2.

1, Cor. 15.

death, that is the diuell. He shall abolish all powers, and tread all his enemies vnder his feet. But these things (saith he) cannot bee, that the Serpents head should bee broken, that the prince of this world should be cast out, that the diuell should bee abolished, if yet the greatest part of men are vnredeemed. Moreouer, the restoring againe of man, is in as ample maner as was the fall of man. But as by the disobedience of one (that is *Adam*) many were made sinners: so by the obedience of one (that is *Christ*) many are made righteous. Where, by many, all are vnderstood: so then, as in *Adam* all are damned, so in *Christ* all are redeemed. The kingdome of *Christ* the conquerour, is larger then the kingdome of the diuell, which is conquered. God willeth all men to be saued. He will haue none to perish. He spared not his only begotten sonne, but gaue him for all. The Gospell is preached to all nations. God hath reconciled the worlde vnto himselfe, And many other places, if different in wordes, yet parallell to these, and in effect one and the same. Which places indeede are verie sufficient to prooue that *Christ* died for all, but not that his death appertained to all, or that he died effectually for all, but onely for the beleeuers. And

Rom. 5. 19.

1. *Tim. 2.*

2. *Pet. 3.*

Rom. 8.

Rom. 16.

2. *Cor. 5.*

therefore they are but a fallacie in Logicke, called *Petitio principij*, they proue onely that saluation is offered vnto all, which we doe not denie, but they do not proue that saluation is sealed to any more then to the faithfull, which is the question in controuersie betweene vs.

Besides that, some of these places are by him mistaken. For the broosing of the serpents head, is not to be vnderstoode of the nullitie or paucitie of them which shall bee subiect to the kingdome of Sathan, as though the Serpents head beeing broken, and the diuell vanquished, all mankinde were so deliuered, that all were saued, and none damned: But it is to bee vnderstood of the triumph of Christ ouer the diuell, ouer sinne, and ouer death, that as by the diuell mankinde was ouerthrowne, so by man the diuell should be subdued againe: that as before all men were bondslaues to Sathan, now Satan himselfe should be brought vnder subiection, that now he should haue no more power but by Christs permission, for as much as he hath the key of the bottomlesse pit, and the great chaine in his hande, and he bindeth the great dragon which before preuailed against vs. Saint *Paul* maketh comparison betweene our fall by the first

Adam,

Adam, and our rising againe by the second, and sheweth that a greater good is deriued to man by the obedience of the second, the was the punishment which was inflicted by the disobedience of the first. But how? Not as then at which before in Adam were damned, nowe in Christ were saued. But as in Adam all were damned, so in Christ some are saued: for if all were saued in Christ, the were no vse of hell, of the diuell and his angels, which are appointed for the tormenting of wicked men. But in these three respects appeareth the largeness of the benefit deriued vnto vs by the death of Christ, aboue the losse which we indured by Adams fall. First, our redēption is a greater & worthier worke then our creation: *Facilius est creare quam lapsos restituere, ex nihilo bonū quam ex malo bonum facere.* It is more easie to create vs then to restore vs, when we had declined from our first integritie, of nothing to make vs good, the being euill to make vs good; and therefore by our redēption a more rich treasure is heaped vpon vs, but so that it is to be vnderstood of the life to come, not of this present life. Secondly, by the fall of Adam was lost a earthly kingdome, by the death of christ was gained an heauēly kingdome, which is so much the greater benefit,

by howe much heauen is higher then the earth.

Rom. 7.

Thirdly, although before the fall of *Adam* the righteousness of man was pure and perfect, now it is full of imperfections: it was the inherent, it is now but onely by imputation (for as *Paule* speaketh of himselfe, in mee, that is my flesh, dwelleth no good) yet that righteousness which was in man before his fall, had not onely annexed vnto it *Possibilitatem peccandi*, Possibilitie to sinne, but also *Proclinitatem ad peccatum*, It was verie prone and apt to sinne, and continued in him but a verie short time, but the righteousness which we shall bee indued withall by the death of Christ, in the life to come shall farre exceede, because it shall also be inherent in vs, and that not for a season, but for euer, and it shall haue all possibilitie of falling taken away, So that in a word, where the Apostle sayth: By the disobedience of one man, many are made sinners, by many hee meaneth all: but where hee sayeth, by the obedience of one manie are made righteous, by many hee meaneth not all, but some: yet wee gaine more by Christs death, then by *Adams* fall, I meane we which are redeemed, but the greatnesse of this benefite bestowed vpon vs by his death, doth not

not consist in the multitude of them which are to be saued, but in the great prerogative giuen to the paucitie of them which are saued. For, if we weigh the number, Straite is *Mat. 7.* the gate which leadeth to life, and few there be that finde it, but broad is the way which leadeth to destruction, and many there bee that enter in.

In his second order of common places, he commeth nearer to the purpose, to shew that Christ died effectually for them which are damned, in as much as they were by him redeemed, but afterward voluntarily, & by their owne free will they made an apostacie, and renounced this benefite of their redemption, whereof they were once made partakers. His places are these, and others like vnto them: For it is impossible, that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, if they fall away, should bee renewed againe by repentance, seeing they crucifie againe to themselves the sonne of God, and make a mock of him. Doe yee not knowe that yee are the Temple of GOD, and that the *1. Cor. 3.* spirit of GOD dwelleth in you? If any man destroy the Temple of God, him will God destroy, for the temple of God is

1. Cor. 8. 11. holy which you are. Through thy know-
 2. Pet. 2. 1. ledge shall the weake brother perish, for
 who Christ died. False prophets shal bring
 in damnable heresies, denying the Lorde
 that hath bought them, and bring vppon
 themselves swift damnation. He that hath
 not these things is blinde, and hath for-
 gotten that hee was purged from his olde
 2. Pet. 1. 9. sinnes. Ye are abalished from Christ who
 Gal. 5. 4. so ever are iustified by the lawe, yee are
 Iohn 15. fallen from grace. I am the true Vine,
 Rom. 11. 12. and who so abydeth not in mee is cast
 forth. Behoide the bountifullnesse of
 God towards thee, if thou continue in
 his bountifullnesse, or else thou shalt bee
 cut off.

Vpon which commo places he inferreth
 this conclusion: They once beleued, they
 were lightned, they receiued y knowledge
 of the truth, they were made partakers of
 the holy Ghost, tasted of the heavenly gifts,
 were washed, sanctified, made the temples
 of God, the members of Christ, the Lorde
 bought them. Therefore they were re-
 deemed, and Christ dyed effectually for
 them, and that they are not saued, it is
 not any decree of God from euerlasting,
 but the free will which was in themselves,
 that being redeemed, they renounced the
 benefit,

benefite of their redemption, when it was
 in their power to haue receiued it. To these
 places I answered: That indeed in outward
 appearance they were washed, sanctified,
 redeemed, made the members of Christ, and
 Temples of the holy Ghost, but not in
 truth and in veritie, for as much as they
 which are indeed the children of God, can
 neuer reuolt and start backe from the faith,
 and their state of saluation. Our Saviour
 saith: My sheepe heare my voyce, and I
 know them, and they follow me, and I giue
 them eternall life, and they shall neuer pe-
 rish; neyther shall any plucke them out of
 mine hande, my father which gaue mee
 them is greater then all, and none is able to
 take them out of my Fathers hande. And
 the Apostle sayeth of the false prophets:
 they went from vs, but they were not of
 vs, for if they had bene of vs, they woulde
 haue continued with vs, but this commeth
 to passe, that it might appeare that they
 were not all of vs. And concerning free will
 which hee affirmeth to be the cause of their
 apostacie, the time will not permit mee
 to say much, onely this in a worde: The
 will of man is neither as the Eagle which
 alwayes with stedfast eyes beholdeth the
 brightnesse of the Sunne, neither as a stone

Ioh. 10.

1. Ioh. 12. 19

which alwayes falleth downe from the top to the bottome, for neyther doth it alwayes soare vp aloft, nor decline to the centre, but sometime it is in diuine contēplation, some times againe it meditateth vpon vanity. It is not dead, & yet it liueth not: it is not blind, and yet it seeth not: as the seede sowne in the ground is not consumed, and yet it springeth not vp without the warmth and comfort of the Sunne: as the eye in darke- nesse is not blinde, and yet it neither liueth nor seeth, without the especiall grace of God.

There are three sorts of agents: the one is *ex Placito*, and that is God: the other is, *ex necessitate*, and that is nature, then there must needs bee a third, which consisteth in a mediocritie betweene them both: for, *Postis extremis ponuntur & Media*. No man is good agaynst his will: so no man hath power to will any thing that is good, vnlesse God giue him the will. For as the Prophet speaketh. The way of man is not in himselfe, neither is it in man to walke and direct his steppes. We are not of our selues sufficient to thinke a good thought, as of our selues, but all our sufficiencie is of God. No man commeth to Christ vnlesse his father drawe him. What good I woulde do
that

Ier. 10.

1. Cor. 3.

Iohn. 6.

Rom. 7.

that do I not: the euill which I would not do, that do I, (sayth the Apostle.) But there is a schoole distinction betweene compulsion and necessitie: For, *Qui necessario peccat, nihilominus voluntario peccat.* Though man cannot choose but offend, yet hee is willing to offend, but that is no libertie, or freedome of his will.

In the third he doth not so much dispute against the questiō, as blaspheme against the maiestie of God. As, if all mankind be not redeemed by Christ, neither was by his decree ordained to life, that he may be iustly accused of notorious crueltie and iniustice, his wordes are, *Immensa iniusticia, doli, et mendacitatis, omnium flagitiorū qua sensissimo competunt tyranno,* *ἐπιχαιρεμαχίας*, that hee is not *φιλαίδρων* but *μισαίδρων*: They be such reprochfull wordes, that you may blush to hear e them, and I, when I do but thinke of them, I may say with *Iob*: Feare commeth vpon me, and dread, which causeth all my bones to tremble. I am ashamed to repeate them in English, because I would not defile your religious cares. He doth (sayth hee) moreover, condemne men their cause being not heard: or if it be heard, himself doth inforce them to offend, and leadeth them into snares to be intrapped, he doth punish them

Iob. 4.

Habak. 2.

Job. 19.

Rom. 8.

Gal. 4.

which beeing grounded vpon the truth of Gods promise in Christ is revealed and sealed by the holy Ghost. And that is it which the Prophet speaketh, *Iustus sua fide vivet.* The iust man shall liue by his owne faith: and the Apostles Creede beginneth *Credo,* I beleue, not *Credimus,* We beleue. And Job saith of himselfe in particular: I knowe that my redeemer liueth, that though wormes destroy this bodie, yet I shall see God in my flesh. The spirit of God beareth witnesse with our spirit that we are the children of God. Because (sayth Paule) yee are sonnes, God hath sent the spirit of his sonne into your hearts, which crieth Abba, father. So that euery true Christian may by this doctrine of predestination, that Christ died onely for them whom hee hath predestinated before, comfort himselfe that hee is one of them which are predestinated, forasmuch as he beleueth, & the spirit of God which is within him, euen that spirit of comfort, doth witnesse to his spirit that he is the son of God, and therefore assure himselfe of his owne saluation, without entring into the secrets of God, to iudge of other men whether they shall bee saued or no. As for the ministerie of the Gospell, it continueth the same which it was euer from the first institution.

tion. For though fewe are chosen, yet many are called, and only God knoweth who are his. Therefore the Minister must preach saluation to al, *Paule* must plant, *Apollo* must water, and leaue it to God to giue the increase, *Peter* must cast his net into the sea, and leaue to God the successe of his labors. The Ministers of Gods word must doe as the seruants of the great king, whē he made a marriage for his sonne, which went out into the high way, and inuited all without exception, euē euerie one whom they could finde, both good and badde, and bid them to the wedding. As God suffereth the sunne to shine, and raine to raine vpon the badde, as well as the good, with all indifferencie. No man knoweth whom God hath called, or at what houre hee will call men, or whether he will all them or not, and therefore we must not refuse to do our indeuour, wee must not depaire of any mans conuersion vnto the fayth, or perseuerance after his conuersion in the fayth. And because God hath two wiles, one secret, and knowne to himselfe alone, the other reuealed in the scriptures, and imparted to vs: in his secreete will hee wil haue some to bee saued: in his reuealed will hee commaundeth that the Gospel shold be preached to all, we must

not inquire after his secreete will, which is knowne onely to himselfe, but his reuealed will which is knowne to our selues: for that seruant which knoweth his masters will, and dooth it not, shall bee beaten with many stripes. Thus counsailling euerie one that will enter into the consideration of such deepe poynts of diuinitie, that they would *sapere, non altum*, but *ad sobrietatem*, that they would be wise, but with sobrietie, and confesse with saint *Paul*: O the deepenesse of the riches, both of the wisdom and knowledge of God, howe vnsearchable are his iudgements, and his waies past finding out? For who hath knowne the mind of God? or who was his counsayler? (Wee must not demaunde reason in maters of fayth, because fayth goeth beyond reason) I conclude with the godly Meditation of saint *Augustin*: *Miserum me, quo modo sic induruit cor meum, ut oculi mei non indesmenter fundant flumina lacrymarum dum seruus sermocinatur cum Domino, homo cum Deo, creatura cum creatore, qui factus est limo ex cum eo qui omnia fecit ex nullo?* Wretched man that I am, howe is my heart hardened like the Adamant, that mine eyes doe not powre out streames & teares to consider that the seruant expostiateth with his

Rom. 11.

Chap. 30.

his master, man with God, the creature with
the Creator, he which is made of the molde
of the earth, with him which made al things
of nothing. To him one inuisible and im-
mortall God, the father, the sonne, and
the holy Ghost, be all glory, and
honour, for euer and
euer, Amen.

FINIS.

